

CHAPTER 15

THE PROPHETIC DECREE THAT THE TURMOIL OF THE KHARIJITES MUST BE ELIMINATED

IN THE PRECEDING CHAPTERS WE PRESENTED THE QUR'ĀNIC VERSES AND Hadith reports that mention the beliefs, ideologies, signs and blameworthy innovations of the Kharijites. Let us now consider the Prophet's orders to eliminate them.

15.1 IT IS OBLIGATORY TO ELIMINATE THE KHARIJITES

‘Alī عليه السلام reported that he heard the Messenger of God ﷺ say,

سَيَخْرُجُ قَوْمٌ فِي آخِرِ الزَّمَانِ: أَحْدَاثُ الْأَسْنَانِ سَفَهَاءُ الْأَحْلَامِ، يَقُولُونَ مِنْ خَيْرِ قَوْلِ الْبَرِيَّةِ، لَا يُجَاوِزُ إِيمَانُهُمْ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، فَأَيْنَمَا لَقِيتُمُوهُمْ فَاقْتُلُوهُمْ، فَإِنَّ فِي قَتْلِهِمْ أَجْرًا لِمَنْ قَتَلَهُمْ يَوْمَ الْقِيَامَةِ.

‘At the end of time there shall appear a folk, young in age and foolish. They will speak the words of the best of people, but their faith will not pass their throats. They shall pass through Islam just as an arrow passes through a hunted game. Kill them wherever you find them [during war], for the one who kills them will be rewarded on the Day of Resurrection’.¹

After narrating this hadith from ‘Abd Allāh b. Mas‘ūd رضي الله عنه, Imam al-Tirmidhī stated that it was narrated from ‘Alī, Abū Sa‘īd and Abū Dharr رضي الله عنه. And this a good hadith. Abū Sa‘īd al-Khudrī رضي الله عنه reported that the Messenger of God ﷺ said,

¹ Narrated by al-Bukhārī in *al-Ṣaḥīḥ: Kitāb istitāba al-murtaddīn wa al-mu‘ānidīn wa qitālihim* [The Book on Demanding the Repentance of the Apostates and Reprobates, and Fighting Them], chapter: ‘On Fighting the Kharijites and the Heretics after Establishing the Evidence against Them’, 6:2539 §6531; Muslim in *al-Ṣaḥīḥ: Kitāb al-Zakāt* [The Book of Zakat], chapter: ‘The Encouragement to Kill the Kharijites’, 2:746 §1066; Aḥmad b. Ḥanbal in *al-Musnad*, 1:81, 113, 131 §§616, 912, 1086; al-Nasā‘ī in *al-Sunan: Kitāb taḥrīm al-dam* [The Book on the Prohibition of Bloodshed], chapter: ‘Regarding the One Who Unsheathes His Sword and Wields it amongst People’, 7:119 §4102; and Ibn Mājah in *al-Sunan: ‘Introduction’*, section: ‘Mention of the Kharijites’, 1:59 §168.

إِنَّهُ يَخْرُجُ مِنْ ضِئْضِئٍ هَذَا قَوْمٌ . . . لَئِنْ أَدْرَكْتَهُمْ لَأَقْتُلَنَّاهُمْ قَتْلَ ثَمُودَ.

‘There shall emerge from the offspring of this man [Dhū al-Khuwayṣira al-Tamīmī] a folk. . . . If I were to encounter them, I would slay them like the people of Thamūd!’¹

In another narration, Abū Sa‘īd al-Khudrī رضي الله عنه reported that the Messenger of God ﷺ said,

إِنَّ مِنْ ضِئْضِئٍ هَذَا قَوْمًا يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الْإِسْلَامِ
مُرُوقَ السَّهْمِ مِنَ الرَّمِيَّةِ، يَفْتُلُونَ أَهْلَ الْإِسْلَامِ وَيَدْعُونَ أَهْلَ الْأَوْتَانِ، لَئِنْ أَدْرَكْتَهُمْ
لَأَقْتُلَنَّاهُمْ قَتْلَ عَادٍ.

‘There shall emerge from the offspring of this man [Dhū al-Khuwayṣira al-Tamīmī] a folk who will recite the Qur’ān but it will not pass their throats. They shall pass through Islam just as an arrow passes through a hunted game. . . . They kill the Muslims but leave the disbelievers. If I were to encounter them, I would slay them like the people of ‘Ād!’²

¹ Narrated by al-Bukhārī in *al-Ṣaḥīḥ: Kitāb al-maghāzī* [The Book of Military Expeditions], chapter: ‘The Dispatch of ‘Alī b. Abī Ṭālib and Khālīd b. al-Walīd to Yemen before the Farewell Pilgrimage’, 4:1581 §4094; Muslim in *al-Ṣaḥīḥ: Kitāb al-Zakāt* [The Book of Zakat], chapter: ‘On the Kharijites and their Qualities’, 2:742, 743 §1064; Aḥmad b. Ḥanbal in *al-Musnad*, 3:4 §11021; Ibn Khuzayma in *al-Ṣaḥīḥ*, 4:71 §2373; Ibn Ḥibbān in *al-Ṣaḥīḥ*, 1:205 §25; and Abū Ya‘lā in *al-Musnad*, 2:390 §1163.

² Narrated by al-Bukhārī in *al-Ṣaḥīḥ: Kitāb al-tawḥīd* [The Book of Divine Unity], chapter: ‘God’s saying, “The angels and the Spirit ascend to Him”’ [Qur’ān 70:4], 6:2702 §6995, and in *Kitāb al-Anbiyā’* [The Book of the Prophets], chapter: ‘On God’s Saying, “And as for ‘Ād, they were destroyed by a fierce roaring wind”’ [Qur’ān 69:6], 3:1219 §3166; Muslim in *al-Ṣaḥīḥ: Kitāb al-Zakāt* [The Book of Zakat], chapter: ‘On the Kharijites and Their Traits’, 2:741 §1064; Abū Dāwūd in *al-Sunan: Kitāb al-Sunna* [The Book of the Sunna], chapter: ‘On Fighting the Kharijites’, 4:243 §4764; and al-Nasā’ī in *al-Sunan: Kitāb taḥrīm al-dam* [The Book on the Prohibition of Bloodshed], chapter: ‘Regarding the One Who Unsheathes His Sword and Wields it amongst People’, 7:118 §4101, and in *Kitāb al-Zakāt* [The Book of Zakat], chapter: ‘Those Whose Hearts are Drawn Near’, 5:87 §2578.

Interpreting this hadith, Ibn Ḥajar al-ʿAsqalānī wrote,

قَوْلُهُ ﷺ: يَقْتُلُونَ أَهْلَ الْإِسْلَامِ إلَخ. وَهُوَ مِمَّا أَخْبَرَ بِهِ ﷺ مِنَ الْمُعْجِبَاتِ، فَوْقَ
كَمَا قَالَ.

‘The Prophet’s statement ﷺ, “They will kill the people of Islam” is from the unseen matters that he informed about, and it occurred just as he said’.¹

Shabbīr Aḥmad ʿUthmānī said in his commentary,

قَالَ الْأُبَيُّ: وَمِنْ عَجِيبِ أَمْرِهِمْ مَا يَأْتِي أَنَّهُمْ حِينَ خَرَجُوا مِنَ الْكُوفَةِ مُنَابِذِينَ لِعَلِّي
ﷺ: لَقُوا فِي طَرِيقِهِمْ مُسْلِمًا وَكَافِرًا، فَقَتَلُوا الْمُسْلِمَ.

‘Ubayy [b. Kaʿb] said, “One of the bewildering aspects of the Kharijites is that when they left Kufa and revolted against ʿAlī ﷺ, they encountered a Muslim and a disbeliever on the road, and killed the Muslim [but spared the disbeliever]”.²

Imam Aḥmad, Abū Dāwūd and Ibn Mājah narrated from Abū Saʿīd al-Khudrī and Anas b. Mālik ﷺ that the Prophet ﷺ said,

سَيَكُونُ فِي أُمَّتِي اخْتِلَافٌ وَفُرْقَةٌ قَوْمٌ يُحْسِنُونَ الْقِيلَ وَيُسَيِّئُونَ الْفِعْلَ . . . هُمْ
شَرُّ الْخَلْقِ وَالْخَلِيقَةِ، طَوْبَى لِمَنْ قَتَلَهُمْ وَقَتْلُوهُ، يَدْعُونَ إِلَى كِتَابِ اللَّهِ وَلَيْسُوا مِنْهُ
فِي شَيْءٍ، مَنْ قَاتَلَهُمْ كَانَ أَوْلَى بِاللَّهِ مِنْهُمْ. قَالُوا: يَا رَسُولَ اللَّهِ مَا سَيِّمَاهُمْ؟ قَالَ:
التَّحْلِيقُ.

‘My nation shall soon fall prey to dissention and disunity. There shall be a folk whose words are good but whose actions are bad. . . . They are the most evil of the creation. Glad tidings [of Paradise] for the one who kills them and who is killed by them. They will invite to God’s Book but they have nothing to do with it. Whoever fights them will be nearer to God than they are’. The Companions

¹ Ibn Ḥajar al-ʿAsqalānī, *Fath al-Bārī*, 8:69.

² Shabbīr Aḥmad ʿUthmānī, *Fath al-Mulhim*, 5:151.

said, ‘O Messenger of God! What is their distinguishing feature?’ He replied, ‘Shaven heads’.¹

Imam Aḥmad also reported that Abū Saʿīd al-Khudrī رضي الله عنه said,

أَنَّ أَبَا بَكْرٍ رضي الله عنه جَاءَ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي مَرَرْتُ بِوَادٍ كَذَا وَكَذَا فَإِذَا رَجُلٌ مُتَخَشِّعٌ، حَسَنُ الْهَيْئَةِ، يُصَلِّي. فَقَالَ لَهُ النَّبِيُّ ﷺ: إِذْهَبْ إِلَيْهِ، فَاقْتُلْهُ. قَالَ: فَذَهَبَ إِلَيْهِ أَبُو بَكْرٍ، فَلَمَّا رَأَاهُ عَلَى تِلْكَ الْحَالِ كَرِهَ أَنْ يَقْتُلْهُ، فَرَجَعَ إِلَى رَسُولِ اللَّهِ ﷺ. قَالَ: فَقَالَ النَّبِيُّ ﷺ لِعُمَرَ: إِذْهَبْ فَاقْتُلْهُ. فَذَهَبَ عُمَرُ فَرَأَاهُ عَلَى تِلْكَ الْحَالِ الَّتِي رَأَاهُ أَبُو بَكْرٍ قَالَ: فَكَرِهَ أَنْ يَقْتُلْهُ. قَالَ: فَرَجَعَ. فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي رَأَيْتُهُ يُصَلِّي مُتَخَشِّعًا فَكَرِهْتُ أَنْ أَقْتُلْهُ. قَالَ ﷺ: يَا عَلِيُّ! إِذْهَبْ فَاقْتُلْهُ. قَالَ: فَذَهَبَ عَلِيٌّ، فَلَمَّا يَرَاهُ فَرَجَعَ عَلِيٌّ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّهُ لَمْ يَزِدْ. قَالَ: فَقَالَ النَّبِيُّ ﷺ: إِنَّ هَذَا وَأَصْحَابَهُ يَقْرَءُونَ الْقُرْآنَ لَا يَجَاوِزُ تَرَاقِيهِمْ، يَمُرُّونَ مِنَ الدِّينِ كَمَا يَمُرُّ السَّهْمُ مِنَ الرَّمِيَّةِ ثُمَّ لَا يَعُودُونَ فِيهِ حَتَّى يَعُودَ السَّهْمُ فِي فُوقِهِ فَاقْتُلُوهُمْ هُمْ شَرُّ الْبَرِيَّةِ.

‘Abū Bakr رضي الله عنه went to the Messenger of God ﷺ and said, “O Messenger of God! I passed through a particular valley, and lo and behold, there was a humble-looking man of pleasant appearance offering prayers”. The Prophet ﷺ said, “Go to him and kill him”. So Abū Bakr went back to that man, and when he saw him in that state [of humble worship], he hated to kill him, and so he went back to the Messenger of God ﷺ. The Prophet ﷺ then said to ‘Umar رضي الله عنه, “Go and kill him”, so ‘Umar went out and when he saw the man in the state in which Abū Bakr saw him, he hated to kill him, and so he went

¹ Narrated by Abū Dāwūd in *al-Sunan: Kitāb al-Sunna* [The Book of the Sunna], chapter: ‘On Fighting the Kharijites’, 4:243 §4765; Ibn Mājah in *al-Sunan: ‘Introduction’*, section: ‘Discussion of the Kharijites’, 1:60 §169; Aḥmad b. Ḥanbal in *al-Musnad*, 3:224 §13362; al-Ḥākim in *al-Mustadrak*, 2:161 §2649; al-Bayhaqī in *al-Sunan al-kubrā*, 8:171; al-Maqdisī in *al-Aḥādīth al-mukhtāra*, 7:15 §2391–2392 (and he declared its chain of transmission sound); and Abū Yaʿlā in *al-Musnad*, 5:426 §3117.

back to the Messenger of God ﷺ. He said, “O Messenger of God! I saw him offering prayers in a most humble manner, and so I hated to kill him”. The Prophet ﷺ called out, “O ‘Alī! Go out and kill him!” ‘Alī went out to kill him but could not find him, so he returned and said, “O Messenger of God! I did not see him”. The Prophet ﷺ said, “Indeed, that man and his compatriots recite the Qur’ān but it does not go past their throats. They shall pass through the religion just as an arrow passes through a hunted game, never to return until an arrow returns to its bowstring. Slay them [whenever you encounter them during war], for they are the worst of creation”.¹

Imam Ibn ‘Abd al-Barr narrated that ‘Adī b. ‘Adī wrote to ‘Umar b. ‘Abd al-‘Azīz رحمه الله and complained that the Kharijites were insulting him. ‘Umar replied,

إِنْ سُبُّونِي فَسُبُّوهُمْ أَوْ اغْفُوا عَنْهُمْ، وَإِنْ شَهَرُوا السَّلَاحَ فَاشْهَرُوا عَلَيْهِمْ، وَإِنْ ضَرَبُوا فَاضْرِبُوا.

‘If they insult me then either retaliate or pardon them, and if they take up arms then take up arms against them, and if they fight then fight them back’.²

15.2 IMPORTANT COMMENTARIES FROM THE IMAMS OF HADITH

Qāḍī ‘Iyāḍ said in *Ikmāl al-mu‘lim bi fawā'id Muslim*:

أَجْمَعَ الْعُلَمَاءُ عَلَى أَنَّ الْخَوَارِجَ وَأَشْبَاهَهُمْ مِنْ أَهْلِ الْبِدْعِ وَالْبَغْيِ مَتَى خَرَجُوا وَخَالَفُوا رَأْيَ الْجَمَاعَةِ، وَشَقُّوا عَصَا الْمُسْلِمِينَ، وَنَصَبُوا رَأْيَهُ الْجَلَافِ. إِنَّ قِتَالَهُمْ وَاجِبٌ بَعْدَ إِنْدَارِهِمْ وَالْإِعْدَارِ إِلَيْهِمْ. قَالَ اللَّهُ تَعَالَى: ﴿فَقَتِّلُوا الَّذِينَ تَبَغُّوا حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ﴾. وَهَذَا إِذَا كَانَ بَعْضُهُمْ لِأَجْلِ بِدْعَةٍ يُكْفَرُونَ بِهَا، وَإِنْ كَانَ بَعْضُهُمْ لِبَغْيٍ لَيْسَ ذَلِكَ

¹ Narrated by Ahmad b. Hanbal in *al-Musnad*, 3:15 §11133; al-Haythamī in *Majma‘ al-zawā'id*, 6:225; and cited by al-‘Asqalānī in *Fath al-Bārī*, 12:229.

² Ibn ‘Abd al-Barr, *al-Tamhīd*, 23:338–339.

لِعَصِيَّةٍ، أَوْ طَلَبِ رِئَاسَةٍ دُونَ بِدْعَةٍ، فَلَا يُحَكَّمُ فِي هَؤُلَاءِ حُكْمُ الْكُفَّارِ بِوَجْهِ، وَحُكْمُهُمْ أَهْلُ الْبَغْيِ مُجَرَّدًا عَلَى الْقَوْلِ الْمُتَقَدِّمِ.

The scholars have unanimously agreed that when the Kharijites and their ilk from the people of blameworthy innovation and rebellion revolt against the view of the community [*jamā'a*], split the unity of the Muslims and raise the banner of dissention, it is obligatory [for the Muslims] to fight them after exhorting and warning them. God Most High says, *'Then all of you together fight the contentious party until they all submit to the command of God'*.¹ Now this is in the case where their rebellion stems from a blameworthy innovation by which they declare others to be disbelievers. If their rebellion was for some other reason that is not an innovation, such as bigoted allegiance [to a group or tribe] or pursuit of leadership, they are not given the same judgement reserved for the disbelievers in any way. According to the aforementioned view, they are given the ruling of the people of rebellion only.²

Imam al-Nawawī stated in his commentary on *Ṣaḥīḥ Muslim*:

قَوْلُهُ ﷺ: فَإِذَا لَقِيتُمُوهُمْ فَاقْتُلُوهُمْ فَإِنَّ فِي قَتْلِهِمْ أَجْرًا. هَذَا تَصْرِيحٌ بِوُجُوبِ قِتَالِ الْخَوَارِجِ وَالْبَغَاةِ وَهُوَ إِجْمَاعُ الْعُلَمَاءِ، قَالَ الْقَاضِي: أَجْمَعَ الْعُلَمَاءُ عَلَى أَنَّ الْخَوَارِجَ وَأَشْبَاهَهُمْ مِنْ أَهْلِ الْبِدْعِ وَالْبَغْيِ مَتَى خَرَجُوا عَلَى الْإِمَامِ، وَخَالَفُوا زَايَ الْجَمَاعَةِ وَشَقُّوا الْعَصَا، وَجَبَ قِتَالُهُمْ بَعْدَ إِنْدَارِهِمْ وَالْإِعْتِدَارِ إِلَيْهِمْ.

وَهَذَا كُلُّهُ مَا لَمْ يُكْفَرُوا بِبِدْعَتِهِمْ، فَإِنْ كَانَتْ بِدْعَةٌ مِمَّا يُكْفَرُونَ بِهِ جَرَتْ عَلَيْهِمْ أَحْكَامُ الْمُتَدَبِّينَ، وَأَمَّا الْبَغَاةُ الَّذِينَ لَا يُكْفَرُونَ فَيُرْتَوْنَ وَيُورَثُونَ وَدُمُّهُمْ فِي حَالِ الْقِتَالِ هَدْرٌ، وَكَذَا أَمْوَالُهُمْ الَّتِي تُتْلَفُ فِي الْقِتَالِ، وَالْأَصَحُّ أَنَّهُمْ لَا يَضْمَنُونَ أَيْضًا مَا أَتْلَفُوهُ عَلَى أَهْلِ الْعَدْلِ فِي حَالِ الْقِتَالِ مِنْ نَفْسٍ وَمَالٍ.

¹ Qur'ān 49:9.

² Qāḍī 'Iyād, *Ikmāl al-mu'lim bi fawā'id Muslim*, 3:613–614.

The Prophet's statement ﷺ, 'Kill them wherever you find them [during war], for the one who kills them will be rewarded on the Day of Resurrection', is an explicit declaration of the obligation to fight the Kharijites and rebels, and this is the consensus of the scholars. Qādī [Iyād] said, 'The scholars have unanimously agreed that when the Kharijites and their ilk from the people of blameworthy innovation and rebellion revolt against the view of the community [*jamā'ah*], split the unity [of the Muslims] and raise the banner of dissention, it is obligatory [for the Muslim state] to fight them after exhorting them and warning them'.

Now that applies so long as their innovation is not one that entails disbelief. If their innovation is one that makes them disbelievers, then the rules that pertain to apostates are applied to them. As for the rebels who do not disbelieve, they may inherit and others may inherit from them, although during times of fighting their blood is lawful, as is their wealth that is destroyed [at the hands of the Muslim government] during the fighting. The most correct view is that they are not liable to receive compensation from the people of justice for the lives and wealth that were destroyed during the time of fighting.¹

Shabbīr Aḥmad 'Uthmānī wrote in *Fath al-Mulhim*:

قَوْلُهُ ﷺ: فَإِنَّ فِي قَتْلِهِمْ أَجْرًا إِلَخَ: أَيُّ أَجْرًا عَظِيمًا. قَالَ النَّوَوِيُّ: هَذَا تَصْرِيحٌ
بُؤْجُوبِ قِتَالِ الْخَوَارِجِ وَالْبَغَاةِ، وَهُوَ إِخْمَاعُ الْعُلَمَاءِ. قَالَ الْقَاضِي: أَجْمَعَ الْعُلَمَاءُ
عَلَى أَنَّ الْخَوَارِجَ وَأَشْبَاهَهُمْ مِنْ أَهْلِ الْبِدْعِ وَالْبَغْيِ مَتَى خَرَجُوا عَلَى الْإِمَامِ، وَخَالَفُوا
رَأْيَ الْجَمَاعَةِ، وَشَقُّوا الْعَصَا: وَجَبَ قِتَالُهُمْ بَعْدَ إِذْذَارِهِمْ وَالْإِعْتِدَارِ إِلَيْهِمْ.

The Prophet's statement ﷺ, 'for the one who kills them will be rewarded on the Day of Resurrection', means that this person will receive a tremendous reward. Al-Nawawī stated that this 'is an explicit declaration of

¹ Yahyā al-Nawawī, *Sharḥ Ṣaḥīḥ Muslim*, 7:170.

the obligation to fight the Kharijites and rebels, and this is the consensus of the scholars'. Qāḍī [ʿIyāḍ] said, 'The scholars have unanimously agreed that when the Kharijites and their ilk from the people of blameworthy innovation and rebellion revolt against the view of the community [*jamā'a*], split the unity [of the Muslims] and raise the banner of dissention, it is obligatory to fight them after exhorting them and warning them'.¹

These commentaries further prove that this is obligatory to take action against the Kharijites and terrorists at the state level and eliminate them completely. Whenever the Kharijites and their ilk appear, the only guarantee of peace and security is their total annihilation. The history of Muslim *Umma* bears witness that whenever these elements raised their heads they were eliminated.

15.3 THE SIGNIFICANCE OF COMPARING THE KHARIJITES TO THE PEOPLE OF ʿĀD AND THAMŪD

Some of the prophetic traditions about the Kharijites mention the people of ʿĀd and Thamūd. The import of these traditions is that the Kharijites should be uprooted and wiped out just as the people of ʿĀd and Thamūd were destroyed. Before that, however, it is our duty to teach them the truth and provide them the opportunity to take the right path, turn to God and abandon their evil designs. Concerning the people of ʿĀd and their destruction, God revealed,

﴿وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ. سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَنِيَةً أَيَّامٍ حُسُومًا فَتَرَى الْقُومَ فِيهَا صَرْعَى كَأَنَّهُمْ أُغِجَازٌ نَخْلٍ خَاوِيَةٍ. فَهَلْ تَرَى لَهُمْ مِنْ بَاقِيَةٍ﴾

*'And as for the people of ʿĀd, they were destroyed by a violently cold and roaring wind. God imposed it upon them for seven nights and eight days in succession, so you would see people felled therein as if they were hollow trunks of palm trees. Then do you see of them any remains?'*²

¹ Shabbīr Aḥmad ʿUthmānī, *Fatḥ al-Mulhim*, 5:166–167.

² Qurʾān 69:6–8.

In another verse, God revealed,

﴿فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالُوا هَذَا عَارِضٌ مُّمْطِرُنَا بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ. تُدَمِّرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَى إِلَّا مَسَكِنُهُمْ كَذَٰلِكَ نَجْزِي الْمُجْرِمِينَ﴾

*‘So when they saw it as a cloud approaching their valleys, they said, “This a cloud bringing us rain!” Rather, it is that for which you were impatient: a wind containing a grievous punishment. It will destroy everything by the command of its Lord. And they became so that nothing was seen of them, save their dwellings. Thus do We recompense the criminals’.*¹

Ibn Ḥajar al-ʿAsqalānī wrote in his commentary on the Prophet’s statement ﷺ that he would kill the Kharijites like the people of ʿĀd and Thamūd: ‘The Prophet’s statement ﷺ, “If I were to encounter them I would slay them like the people of ʿĀd”, means a general killing and elimination [during war], as God Most High said, “Then do you see of them any remains?”’²

Imam Abū al-ʿAbbās al-Qurṭubī, who preceded al-ʿAsqalānī, commented,

قَوْلُهُ ﷺ: لَئِنْ أَدْرَكْتُهُمْ لَأَقْتُلَنَّاهُمْ قَتْلَ عَادٍ، وَفِي الْأُخْرَى: قَتْلَ ثَمُودَ، وَمَعْنَى هَذَا: لَئِنْ أَدْرَكْتُهُمْ لَيَقْتُلَنَّاهُمْ قَتْلًا عَامًّا؛ بَحِثْ لَا يُبْقِي مِنْهُمْ أَحَدًا فِي وَفْتٍ وَاحِدٍ، لَا يُؤَخَّرُ قَتْلَ بَعْضِهِمْ عَنْ بَعْضٍ، وَلَا يُقِيلُ أَحَدًا مِنْهُمْ، كَمَا فَعَلَ اللَّهُ بِعَادٍ؛ حَيْثُ أَهْلَكَهُمْ بِالرَّيْحِ الْعَقِيمِ، وَيَثْمُودَ حَيْثُ أَهْلَكَهُمْ بِالصَّيْحَةِ.

The Prophet’s statement ﷺ ‘If I were to encounter them I would slay them like the people of ʿĀd’, and in another wording, ‘like the people of Thamūd’. This means that if he were to encounter them, he would kill them all, in the sense that not a single one of them would remain at one given time, and none of them would be left for another

¹ Ibid., 46:24–25.

² Ibn Ḥajar al-ʿAsqalānī, *Fath al-Bārī*, 2:377.

day—just as God dealt with ‘Ād, destroying them with a grievous wind, and destroying Thamūd with the dreadful shriek.¹

Imam al-Nawawī said,

قَوْلُهُ ﷺ: لَنْ أَدْرِكْتَهُمْ لِأَقْتُلَهُمْ قَتْلَ عَادٍ. أَيُّ قَتْلًا عَامًّا مُسْتَأْصِلًا كَمَا قَالَ تَعَالَى: ﴿فَهَلْ تَرَى لَهُمْ مِّنْ بَاقِيَةٍ﴾.

‘His statement ﷺ, “If I were to encounter them I would slay them like the people of ‘Ād”, means he would have killed them all, just as God says, “Then do you see of them any remains?”’²

Imam al-Qasṭalānī writes in *Irshād al-sārī*,

لَنْ أَدْرِكْتَهُمْ لِأَقْتُلَهُمْ قَتْلَ عَادٍ لِأَسْتَأْصِلَهُمْ بِحَيْثُ لَا يَبْقَى مِنْهُمْ أَحَدًا كَاسْتِئْصَالِ عَادٍ، وَالْمُرَادُ لَا زَمَهُ وَهُوَ الْهَلَاكُ.

The phrase, ‘If I were to encounter them I would slay them like the people of ‘Ād’, means ‘I would most certainly annihilate them so that none of them remain, just as ‘Ād were annihilated’. What is meant is the implication of that, which is their total destruction.³

Shabbīr Aḥmad ‘Uthmānī agreed with this explanation in *Fatḥ al-Mulhim* and stated,

أَيُّ: قَتْلًا عَامًّا مُسْتَأْصِلًا، بِحَيْثُ لَا يَبْقَى مِنْهُمْ أَحَدٌ، كَمَا قَالَ تَعَالَى: ﴿فَهَلْ تَرَى لَهُمْ مِّنْ بَاقِيَةٍ﴾.

‘In other words, it means a general killing and annihilation, in the sense that none of them remains, as God Most High said, “Then do you see of them any remains?”’⁴

¹ Muhammad al-Qurṭubī, *al-Mufhim*, 3:110.

² Yaḥyā al-Nawawī, *Sharḥ Ṣaḥīḥ Muslim*, 7:162.

³ Aḥmad al-Qasṭalānī, *Irshād al-sārī*, 10:398.

⁴ Shabbīr Aḥmad ‘Uthmānī, *Fatḥ al-Mulhim*, 5:151.

Imam Badr al-Dīn al-ʿAynī has also written similar interpretation in *ʿUmdat al-qārī*:

قَوْلُهُ ﷺ: قَتَلَ عَادَ، وَقَوْلُهُ ﷺ: قَتَلَ ثَمُودَ. وَلَا تَعَارُضَ لِأَنَّ الْغَرَضَ مِنْهُ الْإِسْتِصْلَاحُ بِالْكُلِّيَّةِ، وَعَادٌ وَثَمُودٌ سَوَاءٌ فِيهِ.

‘The Prophet’s statements ﷺ, “like the people of ʿĀd” and “like the people of Thamūd” are not mutually contradictory, because his intent was that they should be completely annihilated, and ʿĀd and Thamūd are the same in that regard’.¹

Speaking of Thamūd, God revealed,

﴿وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيرِهِمْ جَثَمِينَ. كَانُوا لَمْ يَغْنَوْا فِيهَا أَلَا إِنَّ ثَمُودَ كَفَرُوا رَبَّهُمْ أَلَا بُعْدًا لَثَمُودَ﴾

*‘And the dreadful shriek seized those who had wronged, and so when morning came they were [dead] lying prone in their homes as if they had never prospered therein. Beware, Thamūd disbelieved in their Lord—so away with Thamūd’.*²

The Prophet ﷺ has commanded the Muslim state to kill the Kharijites like the killing of ʿĀd and Thamūd, because they too have transgressed like the perished nations of old. Another reason is that if some terrorists are killed and others are left alive or left to engage in negotiations, their leaders will take that time to regroup and prepare for more turmoil. Imam Aḥmad, al-Nasāʾī, al-Ḥākim and others narrated that the Prophet ﷺ said,

لَا يَزَالُونَ يَخْرُجُونَ حَتَّى يَخْرُجَ آخِرُهُمْ مَعَ الْمَسِيحِ الدَّجَالِ.

‘They shall continue to appear until the last of them appears with the Anti-Christ [al-Dajjāl]’.³

¹ Badr al-Dīn al-ʿAynī, *ʿUmdat al-qārī*, 25:122.

² Qurʾān 11:67–68.

³ Narrated by Aḥmad b. Ḥanbal in *al-Musnad*, 4:421 §19798; al-Nasāʾī in Screen View Only—Click to get a hard copy: <http://www.MinhajPublications.com>

Aware of the peculiar mentality and strategy of the Kharijites, the Prophet ﷺ taught us how to deal with them. When an operation is launched against them, it must continue unabated until they are decimated. Otherwise, if they are given reprieve or granted the opportunity to regroup, they will launch fresh attacks with renewed vigour and inflict losses on the Muslim state and its citizenry. This is why the Prophet ﷺ ordained the elimination of evil elements from society once and for all, as was done in the case of ‘Ād and Thamūd. This prophetic war strategy is designed to eliminate turmoil and danger in one fell swoop. Comparatively, the Prophet Noah ﷺ supplicated to God, asking for the wholesale destruction of his rebellious people. God says, quoting Prophet Noah ﷺ,

﴿إِنَّكَ إِن تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا﴾

*‘Surely, if You leave them they will continue leading Your servants astray and will give birth to none but disbelieving criminals’.*¹

The complete annihilation of evil forces is a Divine strategy and the Kharijites must suffer it in order to remove their danger. In the Qur’ān God mentions that the people of Thamūd were seized with a torment unexpectedly and ruined completely:

﴿إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ الْمُخْتَطِرِ﴾

*‘Indeed, We sent upon them one shriek and they became like the dry twig fragments of an animal pen’.*²

These Qur’ānic verses and prophetic traditions make it amply clear that negotiations with militant terrorist groups give them time to reorganize for renewed terrorist activities. Taking such a detrimental step amounts to disobedience of the Messenger of

al-Sunan: Kitāb taḥrīm al-dam [The Book on the Prohibition of Bloodshed], chapter: ‘Regarding the One Who Unsheathes His Sword and Wields it amongst People’, 7:119 §4103; and al-Ḥākim in *al-Mustadrak*, 2:160 §2647.

¹ Qur’ān 71:27.

² Ibid., 54:31.

God ﷻ, which ruins one not only in this life but in the Hereafter as well.

15.4 THE GREAT REWARD FOR FIGHTING THE KHARIJITES

The great reward promised for those who kill the Kharijites has been repeatedly mentioned in the sound prophetic traditions. Imam Aḥmad b. Ḥanbal narrated that Abū Bakra ؓ reported that the Messenger of God ﷺ said,

سَيَخْرُجُ قَوْمٌ أَحْدَاءُ أَشْدَاءُ، ذَلِيقَةُ أَلْسِنَتِهِمْ بِالْقُرْآنِ، يَفْرَعُونَهُ لَا يُجَاوِزُ تَرَاقِيهِمْ. فَإِذَا لَقِيتُمُوهُمْ فَأَيِّمُوهُمْ، ثُمَّ إِذَا لَقِيتُمُوهُمْ فَاقْتُلُوهُمْ، فَإِنَّهُ يُؤْجَرُ قَاتِلُهُمْ.

‘There shall soon appear a folk who are young in age, sharp-witted and severe. They will recite the Qur’ān distinctly and clearly but it will not pass their throats. So extinguish [their turmoil] if you encounter them, and if you encounter them [again] slay them, for the one who slays them will be rewarded’.¹

‘Abd Allāh b. Rabāḥ al-Anṣārī ؓ reported that he heard Ka‘b [b. Mālīk] ؓ say,

لِلشَّهِيدِ نُورٌ وَلِمَنْ قَاتَلَ الْحُرُورِيَّةَ عَشْرَةُ أَنْوَارٍ (وَفِي رَوَايَةٍ لِابْنِ أَبِي شَيْبَةَ: فَضْلٌ ثَمَانِيَةٌ أَنْوَارٍ عَلَى نُورِ الشَّهِدَاءِ) وَكَانَ يَقُولُ لِحَبْنَمَ سَبْعَةُ أَبْوَابٍ ثَلَاثَةٌ مِنْهَا لِلْحُرُورِيَّةِ.

‘The martyr has a light, and the one who fights against the Ḥarūriyya [i.e., Kharijites] shall have ten lights [and in another narration in Ibn Abī Shayba’s *Muṣannaf*, “eight lights in addition to the light of the martyr”].’ ‘Abd Allāh said, ‘He [Ka‘b] used to say that the Hellfire has seven gates, three of which are reserved for the Ḥarūriyya [i.e., Kharijites]’.²

¹ Narrated by Aḥmad b. Ḥanbal in *al-Musnad*, 5:36 §44; al-Ḥākim in *al-Mustadrak*, 2:159 §2645; Ibn Abī ‘Āsim in *al-Sunna*, 2:456 §937; and ‘Abd Allāh b. Aḥmad in *al-Sunna*, 2:637 §1519. The transmitters in Aḥmad’s tradition are sound. Ibn Abī ‘Āsim and al-Ḥākim also declared it a sound tradition.

² Narrated by ‘Abd al-Razzāq in *al-Muṣannaf*, 10:155; and Ibn Abī Shayba in *al-Muṣannaf*, 7:557 §37911.

15.5 A COMPREHENSIVE DESCRIPTION OF THE KHARIJITES AND THEIR SIGNS

If we gather all of hadith reports and statements of the Companions and scholars concerning the Kharijites, we can develop a composite image and comprehensive description of them.

1. أَخْدَاثُ الْأَسْنَانِ.

They will be young in age.¹

2. سُفَهَاءُ الْأَخْلَامِ.

They will be brainwashed.²

3. كَثُ اللَّحْيَةِ.

They will have thick, unkempt beards.³

4. مُشَمَّرُ الْإِزَارِ.

They will wear their lower garments high upon their legs.⁴

5. يَخْرُجُ نَاسٌ مِنْ قِبَلِ الْمَشْرِقِ.

They will emerge from the east [of sanctuaries].⁵

¹ Narrated by al-Bukhārī in *al-Ṣaḥīḥ: Kitāb istitāba al-murtaddīn wa al-muʿānidīn wa qitālihim* [The Book on Demanding the Repentance of the Apostates and Reprobates, and Fighting Them], chapter: ‘On Fighting the Kharijites and the Heretics after Establishing the Evidence against Them’, 6:2539 §6531; and Muslim in *al-Ṣaḥīḥ: Kitāb al-Zakāt* [The Book of Zakat], chapter: ‘The Encouragement to Kill the Kharijites’, 2:746 §1066.

² Ibid.

³ Narrated by al-Bukhārī in *al-Ṣaḥīḥ: Kitāb al-maghāzī* [The Book of Military Expeditions], chapter: ‘The Dispatch of ʿAlī b. Abī Ṭālib and Khālīd b. al-Walīd to Yemen before the Farewell Pilgrimage’, 4:1581 §4094; and Muslim in *al-Ṣaḥīḥ: Kitāb al-Zakāt* [The Book of Zakat], Chapter: ‘On the Kharijites and their Qualities’, 2:742 §1064.

⁴ Ibid.

⁵ Narrated by al-Bukhārī in *al-Ṣaḥīḥ: Kitāb al-tawḥīd* [The Book of Divine Screen View Only—Click to get a hard copy: <http://www.MinhajPublications.com>

6. لَا يَزَالُونَ يَخْرُجُونَ حَتَّى يَخْرُجَ آخِرُهُمْ مَعَ الْمَسِيحِ الدَّجَالِ.

They will continue to appear until the last of them appears with the Anti-Christ [which implies that they will continue to emerge in every generation].¹

7. لَا يُجَاوِزُ إِيْمَانُهُمْ حَنَاجِرَهُمْ.

Their faith will not pass their throats [which implies that their faith is shallow and skin-deep, and that the qualities of true faith will not be visible from their conduct].²

8. يَتَعَمَّقُونَ وَيَتَشَدَّدُونَ فِي الدِّينِ.

They will be extremists in religious matters.³

9. يَحْقِرُ أَحَدُكُمْ صَلَاتَهُ مَعَ صَلَاتِهِمْ وَصِيَامَهُ مَعَ صِيَامِهِمْ.

The believer will consider his own prayers and fasting insignificant in comparison to theirs [i.e., Kharijites].⁴

Unity], chapter: ‘The Recitation, Articulation and Reading of the Reprobate and Hypocrite [Reading the Qur’ān] Does Not Pass Beyond Their Throats’, 6:2748 §7123.

¹ Narrated by al-Nasā’ī in *al-Sunan: Kitāb tahrīm al-dam* [The Book on the Prohibition of Bloodshed], chapter: ‘Regarding the One Who Unsheathes His Sword and Wields it amongst People’, 7:119 §4103.

² Narrated by al-Bukhārī in *al-Ṣaḥīḥ: Kitāb istitāba al-murtaddīn wa al-mu’ānidīn wa qitālihim* [The Book on Demanding the Repentance of the Apostates and Reprobates, and Fighting Them], chapter: ‘On Killing the Kharijites and the Heretics after Establishing the Evidence against Them’, 6:2539 §6531; Muslim in *al-Ṣaḥīḥ: Kitāb al-Zakāt* [The Book of Zakat], chapter: ‘The Encouragement to Kill the Kharijites’, 2:746 §1066.

³ Narrated by Abū Ya’lā in *al-Musnad*, 1:90 §90; and ‘Abd al-Razzāq in *al-Muṣannaf*, 10:155 §18673.

⁴ Narrated by al-Bukhārī in *al-Ṣaḥīḥ: Kitāb al-adab* [The Book of Good Manners], chapter: ‘What Has Come to Us About Someone Saying, “Woe to you!”’, 5:2281 §5811, and *Kitāb istitāba al-murtaddīn wa al-mu’ānidīn wa qitālihim* [The Book on Demanding the Repentance of the Apostates and Reprobates, and Fighting Them], chapter: ‘On the One Who Refrains from Fighting the Kharijites for the Sake of Drawing Hearts Near and so People Will

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١٠. لَا تُجَاوِزُ صَلَاتُهُمْ تَرَاقِيَهُمْ.

Their prayers will not pass their throats [which implies that their prayers will not leave any effect upon their character or conduct].¹

١١. يَقْرَأُونَ الْقُرْآنَ لَيْسَ قِرَاءَتُهُمْ إِلَى قِرَاءَتِهِمْ بِشَيْءٍ.

They will recite the Qur'ān but the believers' recitation will not resemble theirs.²

١٢. يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ حُلُوقَهُمْ.

They shall recite the Qur'ān but it will not pass their throats [which implies that it will have no effect upon their hearts].³

١٣. يَقْرَأُونَ الْقُرْآنَ يَحْسَبُونَ أَنَّهُ لَهُمْ، وَهُوَ عَلَيْهِمْ.

They shall quote the Qur'ān believing that it is for them although in reality it is against them.⁴

١٤. يَدْعُونَ إِلَى كِتَابِ اللَّهِ وَلَيْسُوا مِنْهُ فِي شَيْءٍ.

They will apparently invite the people to God's Book

Not Flee', 6:2540 §6534; and Muslim in *al-Ṣaḥīḥ: Kitāb al-Zakāt* [The Book of Zakat], chapter: 'On the Kharijites and Their Qualities', 2:744 §1064.

¹ Narrated by Muslim in *al-Ṣaḥīḥ: Kitāb al-Zakāt* [The Book of Zakat], chapter: 'The Encouragement to Kill the Kharijites', 2:748 §1066.

² Ibid.

³ Narrated by al-Bukhārī in *al-Ṣaḥīḥ: Kitāb istitāba al-murtaddīn wa al-mu'ānidīn wa qitālihim* [The Book on Demanding the Repentance of the Apostates and Reprobates, and Fighting Them], chapter: 'On Killing the Kharijites and Heretics after Establishing the Evidence against Them', 6:2540 §6532; and Muslim in *al-Ṣaḥīḥ: Kitāb al-Zakāt* [The Book of Zakat], chapter: 'On the Kharijites and Their Qualities', 2:743 §1064.

⁴ Narrated by Muslim in *al-Ṣaḥīḥ: Kitāb al-Zakāt* [The Book of Zakat], chapter: 'The Encouragement to Kill the Kharijites', 2:748 §1066.

although they have nothing to do with it.¹

١٥. يَقُولُونَ مِنْ قَوْلِ خَيْرِ الرِّيَّةِ.

They will speak the words of the best of people [which implies that they will raise religious slogans and make Islamic demands].²

١٦. يَقُولُونَ مِنْ أَحْسَنِ النَّاسِ قَوْلًا.

Their slogans and pretentious talks will be better than others' and moving.³

١٧. يُسَيِّئُونَ الْفِعْلَ.

They will be extremely oppressive, blood-thirsty and violent.⁴

١٨. هُمْ شَرُّ الْخَلْقِ وَالْخَلِيقَةِ.

They will be the most evil of the creation.⁵

١٩. يَطْعَنُونَ عَلَى أُمَرَائِهِمْ وَيَشْهَدُونَ عَلَيْهِمْ بِالضَّلَالَةِ.

They will defame their rulers and charge them with misguidance.⁶

¹ Narrated by Abū Dāwūd in *al-Sunan: Kitāb al-Sunna* [The Book of the Sunna], chapter: 'On Fighting the Kharijites', 4:243 §4765.

² Narrated by al-Bukhārī in *al-Ṣaḥīḥ: Kitāb istitāba al-murtaddīn wa al-mu'ānidīn wa qitālihim* [The Book on Demanding the Repentance of the Apostates and Reprobates, and Fighting Them], chapter: 'On Fighting the Kharijites and the Heretics after Establishing the Evidence against Them', 6:2539 §6531; and Muslim in *al-Ṣaḥīḥ: Kitāb al-Zakāt* [The Book of Zakat], chapter: 'The Encouragement to Kill the Kharijites', 2:746 §1066.

³ Narrated by al-Tabarānī in *al-Mu'jam al-awsaṭ*, 6:186 §6142.

⁴ Narrated by Abū Dāwūd in *al-Sunan: Kitāb al-Sunna* [The Book of the Sunna], chapter: 'On Killing the Kharijites', 4:243 §4765.

⁵ Narrated by Muslim in *al-Ṣaḥīḥ: Kitāb al-Zakāt* [The Book of Zakat], chapter: 'The Kharijites Are the Most Evil of Creation', 2:750 §1067.

⁶ Narrated by Ibn Abū 'Āṣim in *al-Sunna*, 2:455 §934; and al-Haythamī in *Screen View Only—Click to get a hard copy: <http://www.MinhajPublications.com>*

20. يَخْرُجُونَ عَلَى حِينٍ فَرْقَةٍ مِّنَ النَّاسِ.

They will appear during a time in which there is disunity.¹

21. يَسْفِكُونَ الدَّمَ الْحَرَامَ.

They will shed blood that is inviolable [which implies that they will believe it is permissible to kill Muslims and non-Muslims].²

22. يَقْطَعُونَ السَّبِيلَ وَيَسْفِكُونَ الدَّمَ بِغَيْرِ حَقٍّ مِّنَ اللَّهِ وَيَسْتَحِلُّونَ أَهْلَ الدِّمَةِ (من كلام عائشة رضي الله عنها).

They will block the roads, shed blood without any authorization from God, and they will declare lawful the blood of the non-Muslim citizens [taken from the words of ‘Ā’isha رضي الله عنها].³

23. يُؤْمِنُونَ بِمُحْكَمِهِ وَيَهْلِكُونَ عِنْدَ مُتَشَابِهِهِ (قول ابن عباس رضي الله عنهما).

They will believe in the clear-cut verses of the Qur’ān but fall into destruction when it comes to their interpretation of the ambiguous verses [taken from the words of Ibn ‘Abbās رضي الله عنهما].⁴

24. يَقُولُونَ الْحَقَّ بِأَلْسِنَتِهِمْ لَا يُجَاوِزُ خُلُوقَهُمْ (قول علي رضي الله عنه).

They will make truthful demands with their tongues but

Majma‘ al-Zawā’id, 6:228. And he said that its transmitters are those of a sound tradition.

¹ Narrated by al-Bukhārī in *al-Ṣaḥīḥ: Kitāb al-Manāqib* [The Book of Virtues], chapter: ‘The Signs of Prophethood in Islam’, 3:1321 §3414; and Muslim in *al-Ṣaḥīḥ: al-Zakāt* [The Alms-due], chapter: Discussion of the Kharijites and their Qualities, 2:744 §1064.

² Narrated by Muslim in *al-Ṣaḥīḥ: Kitāb al-Zakāt* [The Book of Zakat], chapter: ‘The Encouragement to Kill the Kharijites’, 2:748 §1066.

³ Narrated by al-Ḥākim in *al-Mustadrak*, 2:166 §2657.

⁴ Narrated by al-Ṭabarī in *Jāmi‘ al-Bayān fī Tafsīr al-Qur’ān*, 3:181; and al-‘Asqalānī, *Fath al-Bārī*, 12:300.

they will not pass beyond their throats [taken from the words of ‘Alī عليه السلام].¹

25. يُنْطَلِقُونَ إِلَى آيَاتِ نَزَلَتْ فِي الْكُفَّارِ فَيَجْعَلُونَهَا عَلَى الْمُؤْمِنِينَ (من قول ابن عمر عليه السلام).

They will take the verses revealed about the disbelievers and apply them to the believers [taken from the words of Ibn ‘Umar عليه السلام].²

26. يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ.

They shall pass through the religion just as an arrow passes through a hunted game.³

27. الْأَجْرُ الْعَظِيمُ لِمَنْ قَتَلَهُمْ.

Those who fight against them will earn a great reward.⁴

28. خَيْرٌ قَتْلَى مَنْ قَتَلُوهُ.

The one who is killed by them is the best person killed.⁵

¹ Narrated by Muslim in *al-Ṣaḥīḥ: Kitāb al-Zakāt* [The Book of Zakat], chapter: ‘The Encouragement to Kill the Kharijites’, 2:749 §1066.

² Narrated by al-Bukhārī in *al-Ṣaḥīḥ: Kitāb istitāba al-murtaddīn wa al-mu‘ānidīn wa qitālihim* [The Book on Demanding the Repentance of the Apostates and Reprobates, and Fighting Them], chapter: ‘On Killing the Kharijites and the Heretics after Establishing the Evidence against Them’, 6:2539.

³ Narrated by al-Bukhārī in *al-Ṣaḥīḥ: Kitāb istitāba al-murtaddīn wa al-mu‘ānidīn wa qitālihim* [The Book on Demanding the Repentance of the Apostates and Reprobates, and Fighting Them], chapter: ‘On Fighting the Kharijites and the Heretics after Establishing the Evidence against Them’, 6:2539 §6531; and Muslim in *al-Ṣaḥīḥ: Kitāb al-Zakāt* [The Book of Zakat], chapter: ‘The Encouragement to Kill the Kharijites’, 2:746 §1066.

⁴ Narrated by Muslim in *al-Ṣaḥīḥ: Kitāb al-Zakāt* [The Book of Zakat], chapter: ‘The Encouragement to Kill the Kharijites’, 2:748 §1066.

⁵ Narrated by al-Tirmidhī in *al-Sunan: Kitāb tafsīr al-Qur‘ān* [The Book of Qur’anic Exegesis], chapter: ‘From Sūra Āl ‘Imrān’, 5:226 §3000.

29. شَرُّ قَتْلَى تَحْتَ أَدْنَمِ السَّمَاءِ.

They are the worst of those slain under the heavens.¹

30. إِنَّهُمْ كِلَابُ النَّارِ.

They would be made the dogs of Hell [in the Hereafter].²

31. They will declare it obligatory to wage armed rebellion against an oppressive and corrupt government.³
32. They will declare that the one who commits a major sin is a disbeliever.
33. They will declare lawful the blood and wealth of someone who commits a major sin.
34. They will seize a particular area and make it a centre of terrorist activity—as they did when they took Ḥarūrā as their base.
35. They will reject negotiations with the people [their opponents].

¹ Ibid.

² Ibid.

³ Narrated by ʿAbd al-Qāhir al-Baghdādī, *al-Farq bayn al-fraq*, p. 73; and Ibn Taymiyya, *Majmūʿa al-fatāwā*, 13:31.